

## THE REFORMER.

VOL. V.

PHILADELPHIA, MAY 1, 1824.

[No. 53.]

---

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth. Jeremiah v. 1.

---

[COMMUNICATED.]

*To the Editor of the Reformer.*—The following letter was lately sent to the Vestry of the United Episcopal Churches of this city, and plainly shows the feelings of some of the members of these churches concerning some things connected with them. If you think it worthy of your notice, you are at perfect liberty to publish it. A PHILADELPHIAN.

“Gentlemen—I am extremely pleased that the subject of our church building folly is now beginning to be examined by some of our worthy and intelligent members. We appear to have absolutely lost our senses in erecting splendid edifices. Such proceedings argue no good to the cause of true spiritual and political freedom. Extravagance of this kind will give men of wealth and show an importance which they should never be permitted to have in any truly religious and intelligent community—and will naturally tend in consequence to depress the interests of true wisdom and genuine piety. To the poor the gospel was preached by our Saviour, but we appear to act as if it could only be preached in gay and splendid churches, and to rich and elegant beaux and belles. Down with your foolish church-drapery—down with the extravagant salaries of some of our clergy—and let true wisdom and piety alone command respect in the community. Thus, and thus only can you ever expect to bring true religion to bear upon the mass of our population, and banish that detestable want of principle and profligacy of morals which have been generated among us by the luxuries and artificial mode of living which we have, for some time back, adopted. Teach the clergy, by giving them moderate allowances, to lead the way to *honesty* and *plainness* in our manners and mode of living. They are the best calculated for doing this, because they are our religious and moral

teachers and tell us that neither *they* nor *we* ought to seek for a portion in the things of a present life.

“Down, also, with some of our foolish and absurd *ritual*, and let a more plain and rational mode of worship be introduced into our churches.\* \* \*

“Down, likewise, with our Bishops and let all our clergy of character for wisdom, piety, and talents be recognized as completely on a level. Till these changes take place we need not expect true piety and knowledge to flourish, nor can we expect that our churches and clergy can be any thing else than a useless burden in our land.

“Gentlemen, Yours, &c.”

[We could wish that a copy of the foregoing was furnished to the Vestry of every Episcopal congregation in America and Europe. How long corruption will be able to hold sway in the world it is difficult to say. It is certain that the senses of many are awakened up, and their understandings enlightened to see through the thin veil which covers the deformities existing in christendom. If there was less fear of the priesthood, and independence of mind could be manifested, many practices and usages which now disgrace the christian name, would soon come to an end.]

---

#### *Modern Pharisaism, or New England Religion.*

Another writer in the *Boston Recorder*, under the signature of “*A Layman*,” has come out with great zeal against the impropriety of ministers travelling from one place to another on the Sabbath, in their exchange of pulpits. Says this writer:

“I know there are many respectable ministers who think it justifiable to travel on the Sabbath, in their exchanges with each other, and some extend it even to twenty or thirty miles. [They must certainly start early to go this distance before meeting time.] It is not my intention at present, to discuss at large the question of ministers’ *rights* in this respect, either in view of the civil or divine law—nor to inquire how many miles make a *Sabbath day’s journey*; but I do think (as suggested by a writer in the *Recorder* some time since) that the evil consequences attending this practice are too important to pass unnoticed. Many Christians



are much grieved to see their ministers, whom they respect and esteem, transgressing what they deem obvious rules of duty. I would not have it understood, that I suppose all the ministers of Christ are in the habit of travelling on the Sabbath. There are indeed honourable exceptions. Nor would I condemn all who are in the practice as ungodly ministers. Many of them are in other respects, 'ensamples to the flock,' useful guides to their people, and blessings to the church. But I do believe, that they have very wrong views on this subject, or are unhappily inattentive to its consequences. If they would but consult with the more pious and exemplary members of their churches, they would find that a very large proportion of them are much grieved with the practice—and that it has a tendency in a great measure to counteract the effect of their faithful and persevering exertions to build up the cause of Christ."

If this writer while he strains at a gnat does not swallow a camel in dealing with his neighbour, he is different from what we suppose him to be, and unlike the generality of such religionists in his section of the country. We should take him to be a thorough-paced New England Pharisee.

#### MISSIONARY SERMON.

The following sentiments, we are informed by the *American Eagle*, were uttered by Mr. Boardman in his sermon at the late annual meeting of the Foreign Missionary Society of Litchfield County, held in the town of Litchfield.

"Mr. Boardman observed that there are now six hundred millions of heathen in the world—that a generation passes off the stage once in 30 years, and consequently, that there are six hundred millions of immortal souls *consigned to eternal perdition every thirty years*—that with these facts staring us in the face, *we have no right* to INQUIRE into the propriety of giving a part of our substance to Christ—that we know it to be our duty as well as our greatest privilege to give—that every moment we *stop to inquire* into the expediency or propriety of giving, thousands of immortal souls are sinking into eternal ruin *for want* of the money which we withhold. He also said that we were placed in a situation of *awful responsibility*; God had given us power and ability to SEAL THE ETERNAL DESTINY OF SIX

HUNDRED MILLION SOULS—and that giving our money would be the means of their *salvation*, and withholding it would insure their *damnation*—and that knowing these facts and possessing the means we do, we *anticipate the general judgment*, and by giving or withholding, we, so far as our influence goes, pass sentence of eternal felicity or woe upon six hundred millions of precious and immortal souls.”

To what an extravagant length will men go in this day, and what assertions will they make, to induce the people to cast their money into the missionary coffers. If our missionaries had half the love for the souls of the heathen that they have for the gingling of money, they would not spend so much of their time in collecting funds, and there would be less begging throughout our country. There is in all probability 500 missionary beggars to one missionary to the heathen—and the disgrace and injury which they have brought upon Christianity by their proceedings and shameful cravings for money, are greater than all the money in the universe will ever be able to repair. How men can have the assurance to call giving to our missionaries “giving to Christ,” it is difficult to conceive. It must either arise from that darkness which has overspread christendom, or a destitution of that integrity of principle which characterizes too many in the present day.

---

#### INDIA MISSION.

In the *Boston Recorder* of April 10th, under the head of “*Ceylon Mission*,” is the following extract from the journal of a native convert and preacher:

“A Brahmin called upon me. The following is the sum of his discourse. ‘Your preaching, and that of the missionaries, are no more than what we are taught to expect in this last age of the world. For the last age is an age of misery, and is attended with many natural and moral evils. In this age false religions will spread, and the true religion, even the religion of Siven, [that is, the heathen] will become scarce. So that yours, being a false religion, of course spreads in this age.’”

From a joint letter of the American Missionaries, both in Bombay and Ceylon, it appears that only twenty-four native converts have been made since the commencement of the



mission. One of these had fallen under censure several months previous to the date of this letter. "Two others," says the *Missionary Herald*, "have more recently yielded to the power of temptation; and the brethren have been under the necessity of suspending them for six months." On the subject of these "Trials in the Church," (as they are termed) the Missionaries observe: "Since the commencement of this mission twenty-four have been added to our church. When we remember, that of this small number three have been subjects of its discipline, we are called upon to humble ourselves deeply before God.—Those who are now under the discipline of the church, previously to their admission, gave us satisfactory evidence of a real change of heart."

Three years ago the mission to the East Indies had cost the American population 100,000 dollars. If they had by all this vast expenditure made one true Christian it would be a matter of some consolation—but of this considerable doubts must be entertained. It is surprising what sums of money are expended by our missionary societies, and to what little purpose.

The Missionaries have erected a Chapel at Bombay, and want a bell, observing, "Around the Chapel, within the sound of a good bell, there are about 100,000 natives." Whether a "good bell" or the missionaries will be the most successful in making converts, it is not our purpose to inquire—but for all the good either of them will do to Christianity they might as well perhaps remain in this country, or be converted to some other purpose. The apostles and modern missionaries are quite distinct, and sometimes very opposite characters. The apostles neither erected costly chapels to convert the heathen, nor had any bells to bring them together to be taught—and yet in all probability they did more for the advancement of true Christianity in one week than all our missionaries will do in half a century.

---

#### HOW TO BUILD A CONVENT.

The Emperor Napoleon, while confined in St. Helena, was one day conversing with a friend about patron saints, and related the following as an explication of the use made by the Catholic priests of that doctrine:—

"I recollect, when I was in Italy, a priest preaching,

about a poor sinner who had departed this life. His soul appeared before God, and he was required to give an account of all his actions. The evil and the good were afterwards thrown into opposite scales, in order to see which preponderated. That containing the good proved much the lightest, and instantly flew up to the beam. His poor soul was condemned to the infernal regions, conducted by angels to the bottomless pit, delivered over to devils, and thrown into the flames. Already, said the preacher, had the devouring element covered his feet and legs, and proceeded upwards even unto his bowels; in his vitals, Oh! brethren, he felt them. He sunk, and only his head appeared above the waves of fire, when he cried out to God, and afterwards to his patron saint, 'Oh! patron, look down upon me; Oh! take compassion upon me, and throw into the scale of my good deeds, all the lime and stone which I gave to repair the convent of —.' His saint instantly took the hint, gathered together all the lime and stone, threw them into the scale of good, which immediately preponderated; the scale of evil sprung up to the beam, and the sinner's soul into paradise at the same moment. Now you see by this, brethren, how useful it is to keep the convents in repair, for had it not been for the lime and stone bestowed by this sinner, his poor soul would even now, children, be consuming in hell-fire; and yet you are so blind as to let the convent and the church, built by your forefathers, fall to ruin.

"At this time, continued Napoleon, he wanted to get a new convent built, and had recourse to this expedient to procure money, which after this, poured in upon them from all quarters."

[*Columbian Star.*]

---

*Extracts, &c. for the Reformer.*

"Johnson was executed at New York. \* \* He received the holy communion on Wednesday, from the hands of the Rev. Mr. Onderdonk, a minister of Trinity Church, and appeared very penitent."

The conduct of Johnson afterwards proved the *appearance* to have been a delusive one. Perhaps there is not an item in all the practices of the *outward visible church* so palpably ridiculous as this officious work of fitting criminals for hea-



ven.\* The parade of *administering the ordinances*, and afterwards puffing their works and themselves in pamphlets,

---

\* *Note by the Editors.*—A more cool and deliberate murder is seldom committed than that perpetrated by Johnson. His victim had done him no injury, nor given him any offence, and was reposing in sleep at the house of one who professed to be his friend. Yet our modern clergy soon prepare this man for heaven, and he is full of confidence that he shall enter the rest which *remains for the people of God*. The following extracts are from a letter written to his family a few days previous to his execution.

“Once more before I leave this earthly prison, I write to you; perhaps you will not get it while I am in this world. But my dear, I thank God that I am quite easy and resigned to death, for I have great hopes in the pardon and forgiveness of God; trusting in the mercies of Jesus Christ our Saviour, who is able to forgive all our sins. My dear, I have done all in my power with prayer and tears of repentance, and I am in a state of mind, that I hope I will make a happy change. The clergy attend me regular every day. I am preparing myself to take my sacrament on Wednesday: you know what a solemn thing it is. Mr. Onderdonk attends me, so I hope with God’s help all will be for my good. Mr. Onderdonk has wrote to Mr. Brown for you, and the Rev. Mr. Ogilby has wrote to the Rev. Mr. Johnson in Newburg, for to see to you and the children; go and see them, they will help you to bear your trouble. My dear, don’t grieve for me, for I am so well supported by the grace of God, that I hope I will die a happy death, trusting myself to Jesus, who died for us all.

“Mr. Thorp will give you my bed clothes and books, and you must see Mr. Onderdonk; and the Rev. Mr. Feltus, in the Bowery, wants you to call upon him, he wants to see you; and Mr. Ogilby, the minister that attends me, wrote to Mr. Johnson about you, he wants to see you at his house, No. 511, Greenwich street; he says it will help you and the children.

“My dear, since I got my sentence of death I am greatly changed; I now plainly see I did not lead a godly life. May the Lord take you and my little flock under his care, unto such times as we will all meet in a better world. My dear, I can write no more, my hand begins to tremble, we must part for a time, to God I give my charge, my dear wife and children. May God take and bless all till we meet again in heaven. Farewell.

#### “ON FRIDAY NEXT.

“Then I must bid you all adieu,  
That is the weeping day,  
That God may heal your broken hearts,  
And wipe your tears away.

newspapers, &c. seems to carry on the face of it "the mark of the ecclesiastical *apocalyptic* beast."

---

"To heaven I hope my soul will go—  
 God will I go and see,  
 And all my children here below,  
 Will soon come after me.

"My dear, I bid you all adieu,  
 I leave you in God's care,  
 For in this world I'll ne'er see you,  
 In heaven I'll meet you there.

"JOHNSON.

"Call on Mr. Carter, No. 136, Mulberry street, he attends on me every day. He is with me to my dying moments, one of my divines."

A late number of a periodical work printed in England, in treating on the subject of *a death bed repentance*, has the following:—

"Our public prints frequently present us with an extreme and a dreadful description of this fatal delusion, in the execution of criminals. These are industriously and constantly attended by priests, who instead of honestly telling the truth, however harsh it might sound, to men whom the truth only could benefit, seek, on such occasions, to make proselytes to their own peculiar doctrines and modes of faith, and present the world with the amazing and pernicious anomaly of murderers and malefactors; men, and women too, who have deliberately shed human blood, perhaps that of their dearest relatives, who have lived in ignorance, or in disregard of all the duties and all the decencies of life, yet confidently stating their expectation of eternal happiness, speaking of the heavens as open to receive their appointed inhabitants, and joyfully calling on Jesus as their master, whose they are, and by whom they have been purchased with his blood.

"In the month of January last, the public papers described the last moments of Robert Hartley, who was executed, near Maidstone, for wilfully stabbing Capt. Owen, of the Bellerophon, lying at Sheerness, where the prisoner had been confined as a convict.—'From the time of his condemnation to Wednesday evening last, the unhappy man behaved in the most hardened and impenitent manner, stating his disbelief of a future state, and disregarding the pious exhortations of the Rev. Mr. Winter, chaplain to the gaol: he was wont to speak of his many heinous offences with exultation; and, since his trial, has confessed to Mr. Winter upwards of 200 burglaries and robberies committed by him from the age of ten years to the present time, and which he said were not all: for the present we abstain from making public his confession. On Sunday last, one of the turnkeys asked him if he was not cold; he said 'No; but I shall be a d——d sight



This farcical *religious drama* was supported by a numerous clergy, of whom the three most prominent actors were, the above-named Episcopalian, a half-way Presbyterian, and a superannuated English Baptist—all of whom, contrary to the expressed desire of the culprit, took upon them to perform their several parts of what is called *divine services* for him; but which I should call an ostentatious, pharisaical *display of a MOCK RELIGION*.

That this (nominal) Protestant usage is but a refinement on the Popish customs and doctrines, *auto de fe's*, &c. will

colder this night week, or else hotter, I don't know which yet, but I will come back and let you know.' On Monday he said, 'If I was to be set at liberty to-night, I should do something before morning to get in again. On Wednesday his time was chiefly employed in making observations which prove the depravity of his heart; he requested one of the turnkeys to go for the surgeon of the gaol, saying, he wished to sell his body, for he was sure the resurrection men would stick a knife into him; and he might as well sell himself as for them to take him; that he knew a girl at Chatham that he should like to give the money to. At another time, he said to one of the prisoners guarding him, 'I wish you were going out to-morrow, for then I would give you my carcass, it would fetch two guineas, and that would be of some service to you;' he also said, he should like to stop at some public house on the road and have half a pint of rum, before he got on the heath to-morrow.' It was to an individual thus circumstanced and thus feeling, that the consolations of religion, and the *supposed* efficacy of the sacrament were held out. 'In the evening, Mr. Winter was with him from six till half-past eight o'clock, when he, for the first time, *joined in prayer*, and *consented to receive the sacrament in the morning*. The worthy chaplain visited him again at eight o'clock on Thursday morning, when he said he had slept very well till about three o'clock, from which time he was much harassed with shocking dreams. *He received the sacrament*, and appeared much affected: but, upon being asked by Mr. Winter whether, if he was discharged, he should lead an honest life, he replied, 'No; he should go on the same way again.' After '*winking his eye and laughing*' at two women whom he saw on his way to the place of execution, and smiling at the sight of the gallows, he is described as '*paying great attention*' to '*a very impressive and appropriate prayer read by the worthy chaplain*,' and when the cap was drawn over his face, he said with a loud voice, '*Lord Jesus, into thy hands I commit my spirit, pray let this be a warning to you all, I wish you all a happy new year;*' and then he was launched into eternity."

Comments, on a case like this, are wholly unnecessary.

appear from the following *counterpart* taken from a *Canada* paper.

“*Three Rivers*, 3d Nov. 1818.

“On Friday last, [hanging day] Michael Freisback, condemned to death for horse stealing, underwent his sentence at the new prison in this city.

“This unhappy man died with much penitence and resignation. One could not sufficiently admire the perseverance and charity of the Reverend Priest, who, during six weeks, was occupied without relaxation in preparing him for his sad end—and ceased not to the last moment to give him those consolations which, without doubt, procured him the necessary courage.”

The present seems to be the age of wonders and (lying) miracles. The late miracle at Washington, so highly celebrated by “Professor Carter,” having gone the rounds from his newspaper—I am in hopes that some of the writers for the *Reformer* will take up, and treat on, the subject in a better manner than I could.\* I have just seen a TRACT, print-

---

\* *Note by the Editors.*—The account of this miraculous cure of Mrs. Mattingly by means of the prayers of Prince Hohenlohe, of Germany, having already received a pretty severe castigation in some of our papers, we do not wish to give much attention to the subject, believing it to be pretty generally exploded. We will, however, here give a transcript of an account of the *miraculous cures* of this Prince, from the *Courier Francais*, as illustrative of their nature and utility.

“HAMBERG, July 7.—The news that Prince Alexander, of Hohenlohe, was expected in this town produced the most lively sensations—all the infirm, endowed with a stedfast faith, waited with great impatience the moment of laying his hands upon them.

“The Prince arrived on the 2d July—he performed his first cure on three females who laboured under paroxysms of gout;—their cure was attested by only one witness, a distributor of alms. He restored the use of limbs to a paralytic, and hearing to two deaf women. The Prince promised to repair, on the following day, to the extensive area in the vicinity of the cathedral, and to perform his cures in the open air. An immense multitude resorted to the place—the lame, the deaf, and the blind, lay prostrate on the earth—near to them were in attendance, their parents and friends, who offered up prayers to heaven for the recovery of these unfortunate individuals. The moment the Prince made his appearance the whole assemblage fell upon their knees—all fixed, in profound silence, their eyes on Prince Hohenlohe, who, after putting up a long prayer, advanced to the midst of the supplicants, and asked, in a mild tone, ‘Do you firmly believe that



ed at Andover, 1821, 3d edit. 6000—giving an old English story of a MRS. TOOLY—almost equal to that of MRS. MATTINGLY, only with this difference, that the former was a miracle of the mental, the other of a physical nature. The miraculous part of the history of *Mrs. Tooley* is found near the close of the tract, and serves to show the genius of the people for whom such things are printed—and also the style (“religious slang”) of the London teachers and their plagiarists and admirers on this side the water.

The greater part, perhaps eighty or ninety out of a hundred of the New England and New York TRACTS, are mere copies of those fabricated in London, with a few childish, I mean common-place remarks at the end, and a few alterations to suit time, place, &c. but without giving the LONDON TRACT MAKERS credit for the originals.

These tracts, too, are written in a style and manner\* to exalt the character of the clergy, as if there were no possi-

---

God can cure you?” A thousand voices replied, ‘Yes, Yes!’—Then he stretched forth his arms, and uttered with a loud voice, ‘Arise, your faith has made you whole;’ and they all got up and went away. The acclamation of the multitude rent the air.

“Nevertheless, the magistracy of the town thought proper to appoint a commission, composed of intelligent and upright men, whom they directed to follow the Prince, and to make a list of the persons whom he should cure of their infirmities. These commissioners have prepared an account of the state of twenty-three persons who had declared themselves cured by the Prince, and it turns out that their ailments have not been in any wise diminished. On further inquiry, it has been found that the story of the paralytic woman, and the two deaf and dumb who had fancied themselves cured by the Prince on the first day of his arrival, is very different from the reports that have got into circulation.”

Those who are acquainted with the *lying wonders* that have been palmed on the weak and credulous by the art and intrigue of Jesuits, Father Confessors, &c. &c. will know how to appreciate the one said to have been performed at Washington.

\* In the celebrated English tract, “*The Dairyman’s Daughter*,” (re-printed, by thousands, in this country) the untutored country girl is made to converse in the same style with the Priestly writer of the fictitious history, and with as much ease and elegance as if she had been brought up at the Court of St. James,—and so the late *low bred, illiterate* criminal, Johnson, was represented by his clerical eulogists as using the classical words, *inebriate, amenable, &c.*

ble way of salvation without the services, &c. of, at least, *one of them*. Thus, the Priest is cunningly described as giving to the condemned criminal, or to the sick and dying individual, what is called the *holy sacrament* or *communion*—or as *preaching a sermon*, which is made to be the means of curing the body or soul, or both; and thus the tract is *devised* to lead the minds of weak women and children to believe in the romantic stories, and pretended miracles, of *the beast* and *false prophet*, and all to raise and secure a revenue, in order to pamper and uphold a lazy, overbearing, set of drones, to “lord it over the community.” These “inventions of men” are not new—so long ago as the third century, the same kind of impostures were practised by a like set of men. Says *Moshiem*, vol. i. p. 371—“Two most pernicious errors were almost universally adopted; the first of these maxims was—*That it was an act of virtue to deceive and lie, when by that means the interests of the Church might be promoted*; and the second—*That errors in religion were to be punished with civil penalties, and bodily tortures*. The first produced an incredible flood of ridiculous fables, fictitious prodigies, and pious frauds—By the second, multitudes were drawn (or driven) into the profession of Christianity by the prospect of gain or the fear of punishment.”

That portion of our globe styled Christendom, appears in a deplorable state—owing, I think, to the bad examples of men in power, and particularly of the clergy—for when the officers and teachers of a community lead scandalous lives the manners of the people become loose and corrupt—So true the proverb, “Like Priest like People.” A. B.

---

*For the Reformer.*

#### HIRELING CLERGY.

I am daily becoming more and more convinced of the impropriety of hiring men to teach us religion. The question should be, “Do we embrace the truth with any greater certainty when we employ learned men to investigate for us and teach us the will of our Maker, than when we investigate for ourselves, and seek the guidance of the Holy Spirit?” I think facts will answer this question in the negative. Most if not all of the controversies which have for so many ages harrassed the religious world, have been conduct-



ed by these very men who profess themselves to be teachers of the truth. Now, between these learned men, who (professing to be guides to the ignorant,) are perpetually at variance with each other, who shall decide and tell us which of them to believe? We are directed to hear both sides, and judge for ourselves; but why can we not, with equal propriety, judge for ourselves without their assistance? The fact is, these controversies are mostly about words and abstract ideas which have no tendency to make men better, or to lead them any nearer to that principle which purifies the heart, and fits them for heaven. The great fundamental doctrines of the gospel are plain and simple; but they have been rendered obscure by the labours of those men who fain would call themselves wise and great—but who, in the labyrinth of metaphysical reasoning, as it were, lose sight of the true design of the Christian religion, which is, that we crucify the corrupt propensities of the old man, and receive that heavenly nature which will fit us for the society of Him who is the perfection of holiness.

Admitting the fact that it is not our duty to hire men to teach us the way to heaven, let us see how much more benefit would result from a different application of the enormous sums of money paid to our hireling clergy. There are in this village three houses for public worship, in all of which we have stated preaching; but taking only the salary of *one* of our preachers, we have *one thousand dollars* annually. There are in this village three district schools, which are in a measure languishing for support. We have likewise many poor children whose parents are hardly able to give them a decent common school education. These three district schools receive not far from 150 dollars annually from the public school fund, which, added to this 1000 dollars, would employ three competent teachers, with the handsome salary of 300 dollars each; leaving 250 dollars, which would, I think, clothe decently all our poor children. Thus, what we pay to one of our spiritual teachers would enable us effectually to educate all our children, and remove ignorance (the parent of vice) from our dwellings.

SINCERETUS.

Canandaigua, (N. Y.) March 24, 1824.

[*Sinceretus* is requested to continue his correspondence.]

## "PULPIT PREACHING."

The sentiment appears to be gaining ground that an order of priesthood to teach Christianity, is not only useless but detrimental to its interest and advancement. A correspondent in Vermont, of the Baptist persuasion, has favoured us with a communication on this subject. Among the advantages which he enumerates of the apostolic practice of exercising every gift for the edification of all, both in public and private, are the following:—

"*First.* It had a tendency to prevent any one from making merchandise of preaching, because so many were teachers who followed the apostolic example, and laboured with their own hands.

"*Secondly.* It produced an incitement to the study and search of the Scriptures amongst all the members of the community. The active share this mode inspired each one to take, tended to general information and reality of character. In meetings where all but one person are excluded from speaking in public, scarcely any excitement is experienced to encourage research, advancement and usefulness. All come together with the intention of sitting down in the mere attitude of spectators, say two hours in a week, and thus addict themselves to be "hearers only." Their talent gifts are in a great measure lost by the mere want of object and distinction, and they float on with the tide of the party, drawing after them into a like course the generation which is to succeed them. On the other hand, where every degree or measure of gift is brought into public exercise, a more serious, sensible, experimental, and spiritual character will distinguish the professors. Those faculties which qualify men for deliberation and reasoning, and which are not the fruit of mere listening but of actual application, will be awakened and incited by the prospect of doing some good to themselves or others. Strength of body or mind is acquired by degrees; and neither without actual exertion or exercise.

"*Thirdly.* As the primitive churches allowed every member the exercise of his gift, and to take a share in the duties and care of the society, any claim of superiority which did not submit to this manifested the spirit of Diotrophes, "who loved to have the pre-eminence," and was contemptu-



ous and overbearing. The liberty to each to speak in public, served the double purpose of edifying one another and generating habits of reciprocal condescension and respect between the ignorant and knowing. The extremes of knowledge in a proud man, and ignorance in the poor man, form a sort of barrier to reciprocal conversation, which barrier would be done away by the apostolic mode.

“*Fourthly.* The apostolic practice tended to furnish short topics to the experienced hearer, when he could offer something pertinent to the condition and wants of those who had opened their minds. Moreover, it supplied a substitute to prevent sleep; and excited attention and reflection in a higher degree than the sameness of a solitary gift.

“*Fifthly.* When intelligence of the state of mind and opinions on spiritual things is collected from every individual, and this intelligence is communicated in as short and plain a way as men of various gifts use to transact worldly business, (spending no time in useless apologies, or in fine spun tinselled expressions, &c. &c.) I say, when such a variety and collection of knowledge, and invention and wants, are presented to the whole community, and so many understandings are set to the work of edifying one another, is it not probable that their progress in knowledge in one year would exceed that which they could receive by passively listening to a solitary gift reiterated for many years?”

---

*For the Reformer.*

[Communicated from the State of Ohio.]

Christ, in relation to his church or disciples, (who then constituted his church) said, “Ye are the *salt* of the earth: but if the salt have lost *his savour*, wherewith shall it be salted? It is thenceforth *good for nothing*” The disciples of Christ were truly the *salt* of the earth; and as salt possesses the quality of *savouring* or *saving*, so they were appointed for *salvation* or *saving*. But mark the latter clause of the text, “*If the salt have lost his savour, it is thenceforth good for nothing.*”

Since the true church fell away—since the true followers of Christ were persecuted to death, and driven from the earth, and their office and name presumptuously assumed by wicked priests, kings and emperors, by whose joint combi-

nation *the power of the holy people has been scattered*, and the *holy city trodden under foot*, it is certain that no new church which has arisen out of a false one, no re-organization, revolution or reformation which has taken place, has restored that *savour* which was lost. From that period christendom has been like a corruptible mass. The different religious societies which have sprung up one after another, instead of possessing that principle of *life* or *salt*, which would save them from the corruptions that are in the world, have carried those seeds of corruption along with them, which as naturally caused them to fall back, and become blinded with the common customs and practices of christendom, as that inherent principle in dead animal bodies causes them to putrify.

But the prophet Daniel has declared that in the latter days the *God of heaven would set up a kingdom*. Now, it is evident if he had to set up a kingdom, he at the time had none. This, therefore, must take place when *all the world are wondering after the beast*. But the God of heaven will set up his kingdom on the earth, nor is the time far distant, and this kingdom will break in pieces and consume all the anti-chritian and sectarian kingdoms, and *fill the whole earth*. It is of necessity, that whenever the salt, the power of saving, or the true gospel, which is the power of God unto salvation, is again witnessed on the earth, and the true kingdom of God set up, it must be by a special gift and power from heaven. And as certain as this kingdom is established, just so certain it will be distinct from, and in direct opposition to, all the high-sounding religious schemes of the day. No platform which has been laid in the dark night of anti-christ will constitute any part of the foundation. No stone shall be taken from any of them for a corner. And just as certain as the Scribes and Pharisees persecuted Christ in his first appearing, these anti-christians will persecute him in his second. They will be almost the only barrier to the progress of his kingdom, and will stand infinitely more in the way of the work of God than all the heathen and infidels on the earth. But they shall not stand; for God having erected a standard against them, and commenced that work represented by the *stone cut out without hands*, will go on until there is a full end of them; and in proportion as



they are exposed and laid open to view, in the same proportion will the true kingdom of the God of heaven arise and flourish in the earth.

PHILOTHEOS.

The sentiments of *Philotheos* are not peculiar to himself. There are many who plainly see that the whole of christendom is in a very fallen and depraved condition, and is becoming daily more so—and that a change, and a most important one, will sooner or later take place. When and in what manner this will be effected, is a question which time alone can determine—but a moment's reflection must convince every one that it will be accomplished by the power and hand of the Lord, and that no hireling priests nor bigoted sectarians of any kind, will have either part or lot in the work.

The present is an eventful period. Materials are collecting and combining for producing effects and results of a peculiar character and tendency—and the admonition in the Revelation, deserves the attention of us all: "*Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*" The floodgates of orthodoxy and heterodoxy are opened and flow like a mighty current, while pompous priests ride triumphant on the waves. And professing Christians are filled with plans and schemes to propagate the gospel, when the power and principles of the gospel are neither felt nor regarded by themselves. But pompous proud priests will at last sink, and the Lord himself will spread his own gospel in another manner, and with very different effects, from what is now witnessed.

*For the Reformer.*

[Communicated from Niagara county, New York.]

SENECA MISSION.—This establishment has been broken up in toto, by that "arch Pagan," Red Jacket, and his followers. The act of our Legislature, declaring that the whites should not reside on the Indian reservation, has been used for the accomplishment of this purpose.

A few days since, the Indians applied to the district attorney at Buffalo, whose business it was to remove the whites from the reservation. Having some predilections towards the missionaries, he refused to notice their application,

and they were obliged to call on another of the faculty to proceed. The necessary forms gone through, and a writ placed in the hands of the sheriff, the missionaries were advised by their friends to make their departure. Accordingly they journeyed for the Cataraugus mission,—leaving the late *field* of their operations, together with their mission house (a frame building with a bell in the cupola) desolate.

Those who deny the analogy between the missions of former days and the operations of the present, have here exhibited a full length picture—the beginning and the end of one modern establishment, which has cost our credulous citizens several thousand dollars!! and like the crusades of a darker age, *done no good!* Posterity, no doubt, will pass the sentence of “fanaticism and folly” upon the present generation with as much emphasis and justice, as we do on that which preceded us. The thousands expended by us, so far, have wound up to our disgrace; nor have we reason to look for any greater success from future exertions, under present arrangements. The *missionary fever* in these parts, to our praise be it said, is decreasing—public feeling is convalescent, and no doubt a perfect cure will succeed. It is so hoped. A better application of the loose change in our country can certainly be made than to build colleges at Serampore, establish printing presses in Asia, or erect mission houses on the Indian lands in New York.

Last year this Seneca establishment cost 3051 dollars, 7 cents!!! It has been in operation upwards of ELEVEN YEARS;\* no stone left unturned to *convert* the Indians—to remove to the ‘western wilds,’ *for the benefit of a company who have the exclusive privilege of purchasing their lands;* and the *religious janizaries* now find *themselves* where they began, and leave the Indians ‘twofold more the children of hell,’ than when they found them. The public have received *flattering accounts* of *wonderful revivals* and *hopeful converts*, in exchange for their thousands thus foolishly parted with; and what the missionaries will offer in this case as a *quietus*

---

\* It is worthy of remark, that the thousands bestowed, in conjunction with missionary labours for the last eleven years, have produced FOUR CONVERTS!! See the Sixth Annual Report of the United Foreign Missionary Society, held in the city of New York, May 7, 1823—And Comments, *Plain Truth*, vol. 2, p. 97.



to the returning senses of their donors, it is hard to imagine. No doubt they will *cook* a *jesuitical dish*, which will be served around with some eclat.

LUKE.

---

[From a late London Paper.]

CHINESE ADVERTISEMENT.

Acheu Tea Chincheu, sculptor, respectfully acquaints masters of ships trading from Canton to India, that they may now be furnished with figure heads of any size according to order, at one fourth of the price charged in Europe. He also recommends for private venture the following idols, brass, gold, and silver:—The Hawk of Vishnoo, with bas reliefs of his incarnations in a fish, boar, lion, and turtle; an Egyptian Apis, a Golden Calf and Bull, as worshipped by the pious followers of Zoroaster; two silver Marmosets, with gold ear-rings; an Aprimanes for Persian worship; a Ram, an Alligator, a Crab, a Laughing Hyena, with a variety of household Idols on a small scale, calculated for family worship. Eighteen months credit will be given: or a discount of 15 per cent. for prompt payment on the sum affixed to each article.—Direct to China street, Canton, under the Marble Rhinoceros and Gilt Hydra.

The following is another advertisement from the same trader, extracted from a periodical paper, published in Canton:—

I, Acheu Tea Chincheu, a lineal descendant of Coup Boi Roche Chincheu, the celebrated sculptor and carver in wood, who, through his unremitted studies to promote rational religious worship, by the classical touches of knife and chisel, has been honoured by Emperors, Kings, and Rajahs of the East, and supplied them with superior idols for public and domestic worship, now humbly offer my services in the same ideological line, having travelled from hence, at a considerable expense, to perfect myself in anatomy, and in copying the most graceful attitudes of the human figure, under those able masters, Nollekens and Bacon. Acheu Tea Chincheu is now in possession of casts from the most approved models and Elgin marbles, he is ready to execute to order, idols from twelve feet high, well proportioned, down to the size of a marmoset monkey, or the most hideous monster that can be conceived to inspire awe or re-

verence for religion. My charges are moderate:—For an Ourang Outang, three feet high, 700 dollars; ditto, rampant, 800; a Sphinx, 400; a Bull, with hump and horns, 650; a Buffalo, 800; a Dog, 200; ditto, couchant, 150; and an Ass in a braying attitude, 850. The most durable materials will be used. Of statuary, granite, brass, and copper, I have provided sufficient to complete orders to any extent.—Perishable wood shall never disgrace a deity made by my hands. Posterity may see the objects of their father's devotions, unsullied by the inclemencies of the season, the embraces of pious pilgrims, or their tears on the solemn prostrations before them. Small idols for domestic worship, or made into portable compass for pilgrims, the price will be proportionate to the size and weight. Any order, post paid, accompanied by a drawing and description of the idol, will be promptly attended to.

[Missionaries were once numerous in China, and they boasted of hundreds of thousands of converts—but Christianity has since ceased to be named in that empire, and the labours of the missionaries have been succeeded by greater blindness and superstition.]

---

[COMMUNICATED]

*To the Editor of the Reformer*—If you will take the trouble of visiting the Atheneum of this city, you will there see a good illustration of the spirit which animates the charities of the present day. The names of the prominent individuals of the *Provident Society*, are there stuck up in the most ostentatious manner, with the sums subscribed by each conspicuously exhibited. This is surely not observing the command of the Saviour to his disciples, in the distribution of their alms, “not to let the left hand know what the right hand doeth.” I hope in some of your useful numbers you will say a word upon this subject.

I should like to see something from you also on the subject of degrading the house of God by concerts, in order to collect money. Yours, &c.

*An Observer and Friend to Reformation.*

[The practice of getting up concerts of music in houses of worship, for the purpose of collecting money, is carried to a much greater extent in New York than in this city—and is one of those modern inventions by which the present



age is so peculiarly distinguished, and Christianity is so much disgraced. If there be either good sense or piety in a community, they ought to frown out of countenance all such attempts to dishonour the cause of religion, by trafficking with voices and instruments of music in a house of worship. Where in the scripture is there any authority for such proceedings? Or what example is furnished by the early christians?]

---

*For the Reformer.*

The amalgamation of different religious sects in our country is thought by many to be a flattering presage to the cause of religion. It certainly presents a favourable prospect to those who wish to bring it under clerical domination, and secure the aid and protection of civil government. But those who dread the pestiferous influence of clerical bodies from the examples furnished by other countries, perceive in it the most dangerous symptoms to our rights and liberties. It cannot, however, be expected that those who are insensible to that secret and invisible influence which is more and more pervading our land, will obey the admonitions of history by guarding in time against those machinations, which, under cover of religion and with the apparent meekness of the Lamb, may bind posterity in chains and slavery.

A VIRGINIAN.

---

*For the Reformer.*

At a time when clerical delusion is making such rapid strides, and planting the seeds of destruction to our civil and religious liberties, it is a matter of congratulation to see its progress arrested by the praiseworthy opposition which some independent presses are making against it. Among those most deserving of note is the "*American Eagle*," printed at Litchfield, Connecticut. The course which this paper has taken is the more entitled to our commendation, as it has to brave the power and prejudices of a hierarchy in the most priest-ridden part of the Union, which, though not established by law, has nevertheless got so consecrated by time, as almost to defy the force of private opinion and the exercise of free inquiry. The paper above alluded to, being conducted with talents and industry, it is to be hoped it will

contribute powerfully to break the spell in a portion of our country, which, if it can boast of a more general diffusion of knowledge, has till late, been distinguished for its intolerance and bigotry. If, instead of looking to human creeds and high-wrought sermons, prepared to please and fascinate the carnal mind, the people in that part of the country would search the Scriptures more thoroughly, they would find that the former and not the latter, has been the ground of their faith. As soon as the tide of opinion, in that section of country, begins to turn, such will no doubt be its re-action, as to break the chain which has so long bound the people to the car of clerical imposture. - A. V.

---

EXTRACT FROM PARSON WAYLAND'S SERMON.

"You may assist [in the conversion of the world] by your pecuniary contributions. An opportunity of this kind will be presented this evening. And here, I trust, it is unnecessary to say that in such a cause we consider it a privilege to give. We pray you to use the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. But I doubt not you already burn with desire to testify your *love* to the crucified Redeemer."

If this is not the full recognition of the doctrine that the *love of the Saviour* is tested by the amount of money given—and if that is not to the full the very essence of the Popish doctrine, and the very means by which the "Man of Sin" acquired riches and temporal power, we claim to have no knowledge on the subject. [American Eagle.

---

[From the New Haven Journal of the 24th ult.]

"How to collect money to convert the world.—The amount of postage in the United States for the year ending July 1st, was 1,114,345 dollars, which is about four times the amount of the religious charities of our country during the same period. This large amount was collected in small sums—a great portion of it in cents, and six cent pieces; and it shows how light a tax even the 'claims of six hundred millions' would impose upon each individual, were the spirit of doing good universal. Let every man in christendom be disposed to give a shilling a year for the salvation of the heathen, as cheerfully as he would pay it for a letter from his friend, and the *rills* of charity would soon fill to overflowing for the great channels of christian benevolence."

☞ "How to get money to convert the world"!!—Thirty or forty years ago, that man would have been excommuni-



cated from the Congregational Church, if not indited for blasphemy, had he made use of such an expression, even verbally. [*American Eagle.*]

---

*Ottawa Mission.*—The Western Missionary Society possess a property on the banks of Maumee, including lands and live stock, which has been estimated at from 7 to 10,000 dollars;—and should the blessing of God continue to attend their efforts, the period is not far distant, when this mission will be able to carry on its operations with little other dependence than its own resources. Three hundred dollars have been pledged to the mission for the current year, by the Secretary of War, from the appropriation of Congress, in aid of the attempts to civilize the Indian tribes. [*Boston Recorder.*]

---

*David Brown.*—The amount of contributions to the American Board of Commissioners for Foreign Missions taken up after the Address of Mr. David Brown [an Indian Missionary late from the Cornwall School] at different places, is stated to be 1892 dollars. [*Ibid.*]

---

Two Bishops of the Church of England are to be appointed for the West Indies; a residence is to be appropriated to them, and each to be allowed a salary of £4000, [17,777 dollars] with a retiring pension of £1000, [4,444 dollars] after a residence of 12 years. Jamaica is to be the seat of one Bishoprick, and Barbadoes and St. Vincent the moveable seat of the other. The Rev. Messrs. Sumner and Coleridge are nominated. [*Phila. Recorder.*]

A snug birth and an easy life will thus be furnished for these two dignitaries of the established religion of England.

---

*Splendid Church.*—The Catholics of Montreal are preparing to erect a magnificent cathedral, surpassing in splendor and magnitude any ecclesiastical edifice on the continent of North America. It will be strictly and purely Gothic, after the best models extant, will hold *ten thousand worshippers*, and cost *four hundred thousand dollars*. Its length is to be 252 feet—breadth 132, with two towers in front each 200 feet in height, and it is to have seven altars, the high altar at the east, behind which is to be a great window 32 feet by 45. [*Late Paper.*]

---

*St. Paul's Cathedral, London.*—This structure was 35 years in building, and cost 736,722*l.* sterling, [3,263,208 dollars.] It is 500 feet long, and 250 feet wide; the summit of the dome is 340 feet high.

*St. Peter's Cathedral, Rome*, was 105 years building; it is 729 feet long, 364 wide, and 437 feet high to the summit of the cross.

contribute powerfully to break the spell in a portion of our country, which, if it can boast of a more general diffusion of knowledge, has till late, been distinguished for its intolerance and bigotry. If, instead of looking to human creeds and high-wrought sermons, prepared to please and fascinate the carnal mind, the people in that part of the country would search the Scriptures more thoroughly, they would find that the former and not the latter, has been the ground of their faith. As soon as the tide of opinion, in that section of country, begins to turn, such will no doubt be its re-action, as to break the chain which has so long bound the people to the car of clerical imposture. - A. V.

---

EXTRACT FROM PARSON WAYLAND'S SERMON.

"You may assist [in the conversion of the world] by your pecuniary contributions. An opportunity of this kind will be presented this evening. And here, I trust, it is unnecessary to say that in such a cause we consider it a privilege to give. We pray you to use the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. But I doubt not you already burn with desire to testify your *love* to the crucified Redeemer."

If this is not the full recognition of the doctrine that the *love of the Saviour* is tested by the amount of money given—and if that is not to the full the very essence of the Popish doctrine, and the very means by which the "Man of Sin" acquired riches and temporal power, we claim to have no knowledge on the subject. [*American Eagle.*]

---

[*From the New Haven Journal of the 24th ult.*]

"*How to collect money to convert the world.*—The amount of postage in the United States for the year ending July 1st, was 1,114,345 dollars, which is about four times the amount of the religious charities of our country during the same period. This large amount was collected in small sums—a great portion of it in cents, and six cent pieces; and it shows how light a tax even the 'claims of six hundred millions' would impose upon each individual, were the spirit of doing good universal. Let every man in christendom be disposed to give a shilling a year for the salvation of the heathen, as cheerfully as he would pay it for a letter from his friend, and the *rills* of charity would soon fill to overflowing for the great channels of christian benevolence."

☞ "*How to get money to convert the world*"!!—Thirty or forty years ago, that man would have been excommuni-



cated from the Congregational Church, if not indited for blasphemy, had he made use of such an expression, even verbally. *[American Eagle.]*

---

*Ottawa Mission.*—The Western Missionary Society possess a property on the banks of Maumee, including lands and live stock, which has been estimated at from 7 to 10,000 dollars;—and should the blessing of God continue to attend their efforts, the period is not far distant, when this mission will be able to carry on its operations with little other dependence than its own resources. Three hundred dollars have been pledged to the mission for the current year, by the Secretary of War, from the appropriation of Congress, in aid of the attempts to civilize the Indian tribes. *[Boston Recorder.]*

---

*David Brown.*—The amount of contributions to the American Board of Commissioners for Foreign Missions taken up after the Address of Mr. David Brown [an Indian Missionary late from the Cornwall School] at different places, is stated to be 1892 dollars. *[Ibid.]*

---

Two Bishops of the Church of England are to be appointed for the West Indies; a residence is to be appropriated to them, and each to be allowed a salary of £4000, [17,777 dollars] with a retiring pension of £1000, [4,444 dollars] after a residence of 12 years. Jamaica is to be the seat of one Bishoprick, and Barbadoes and St. Vincent the moveable seat of the other. The Rev. Messrs. Sumner and Coleridge are nominated. *[Phila. Recorder.]*

---

A snug birth and an easy life will thus be furnished for these two dignitaries of the established religion of England.

---

*Splendid Church.*—The Catholics of Montreal are preparing to erect a magnificent cathedral, surpassing in splendor and magnitude any ecclesiastical edifice on the continent of North America. It will be strictly and purely Gothic, after the best models extant, will hold *ten thousand worshippers*, and cost *four hundred thousand dollars*. Its length is to be 252 feet—breadth 132, with two towers in front each 200 feet in height, and it is to have seven altars, the high altar at the east, behind which is to be a great window 32 feet by 45. *[Late Paper.]*

---

*St. Paul's Cathedral, London.*—This structure was 35 years in building, and cost 736,722*l.* sterling, [3,263,208 dollars.] It is 500 feet long, and 250 feet wide; the summit of the dome is 340 feet high.

*St. Peter's Cathedral, Rome,* was 105 years building; it is 729 feet long, 364 wide, and 437 feet high to the summit of the cross.

contribute powerfully to break the spell in a portion of our country, which, if it can boast of a more general diffusion of knowledge, has till late, been distinguished for its intolerance and bigotry. If, instead of looking to human creeds and high-wrought sermons, prepared to please and fascinate the carnal mind, the people in that part of the country would search the Scriptures more thoroughly, they would find that the former and not the latter, has been the ground of their faith. As soon as the tide of opinion, in that section of country, begins to turn, such will no doubt be its re-action, as to break the chain which has so long bound the people to the car of clerical imposture. - A. V.

---

EXTRACT FROM PARSON WAYLAND'S SERMON.

"You may assist [in the conversion of the world] by your pecuniary contributions. An opportunity of this kind will be presented this evening. And here, I trust, it is unnecessary to say that in such a cause we consider it a privilege to give. We pray you to use the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. But I doubt not you already burn with desire to testify your *love* to the crucified Redeemer."

If this is not the full recognition of the doctrine that the *love of the Saviour* is tested by the amount of money given—and if that is not to the full the very essence of the Popish doctrine, and the very means by which the "Man of Sin" acquired riches and temporal power, we claim to have no knowledge on the subject. [American Eagle.

---

[From the New Haven Journal of the 24th ult.]

"How to collect money to convert the world.—The amount of postage in the United States for the year ending July 1st, was 1,114,345 dollars, which is about four times the amount of the religious charities of our country during the same period. This large amount was collected in small sums—a great portion of it in cents, and six cent pieces; and it shows how light a tax even the 'claims of six hundred millions' would impose upon each individual, were the spirit of doing good universal. Let every man in christendom be disposed to give a shilling a year for the salvation of the heathen, as cheerfully as he would pay it for a letter from his friend, and the *rills* of charity would soon fill to overflowing for the great channels of christian benevolence."

☞ "How to get money to convert the world"!!—Thirty or forty years ago, that man would have been excommuni-



cated from the Congregational Church, if not indited for blasphemy, had he made use of such an expression, even verbally. *[American Eagle.]*

---

*Ottawa Mission.*—The Western Missionary Society possess a property on the banks of Maumee, including lands and live stock, which has been estimated at from 7 to 10,000 dollars;—and should the blessing of God continue to attend their efforts, the period is not far distant, when this mission will be able to carry on its operations with little other dependence than its own resources. Three hundred dollars have been pledged to the mission for the current year, by the Secretary of War, from the appropriation of Congress, in aid of the attempts to civilize the Indian tribes. *[Boston Recorder.]*

---

*David Brown.*—The amount of contributions to the American Board of Commissioners for Foreign Missions taken up after the Address of Mr. David Brown [an Indian Missionary late from the Cornwall School] at different places, is stated to be 1892 dollars. *[Ibid.]*

---

Two Bishops of the Church of England are to be appointed for the West Indies; a residence is to be appropriated to them, and each to be allowed a salary of £4000, [17,777 dollars] with a retiring pension of £1000, [4,444 dollars] after a residence of 12 years. Jamaica is to be the seat of one Bishoprick, and Barbadoes and St. Vincent the moveable seat of the other. The Rev. Messrs. Sumner and Coleridge are nominated. *[Phila. Recorder.]*

A snug birth and an easy life will thus be furnished for these two dignitaries of the established religion of England.

---

*Splendid Church.*—The Catholics of Montreal are preparing to erect a magnificent cathedral, surpassing in splendor and magnitude any ecclesiastical edifice on the continent of North America. It will be strictly and purely Gothic, after the best models extant, will hold *ten thousand worshippers*, and cost *four hundred thousand dollars*. Its length is to be 252 feet—breadth 132, with two towers in front each 200 feet in height, and it is to have seven altars, the high altar at the east, behind which is to be a great window 32 feet by 45. *[Late Paper.]*

---

*St. Paul's Cathedral, London.*—This structure was 35 years in building, and cost 736,722*l.* sterling, [3,263,208 dollars.] It is 500 feet long, and 250 feet wide; the summit of the dome is 340 feet high.

*St. Peter's Cathedral, Rome*, was 105 years building; it is 729 feet long, 364 wide, and 437 feet high to the summit of the cross.

**WEALTH OF MEXICO**—*copied from a late paper.*

From the year 1690 to 1732, there was coined in Mexico 272,796,902 dollars; from 1733 to 1771, there was coined in gold and silver in Mexico, 432,917,805 dollars; from 1772 to 1810, there was sent from the Mexican mint, in gold and silver, 782,603,440 dollars; total, 1,488,318,147 dollars.

In 15 years ending the 31st December, 1810, there was imported into Mexico in articles direct from the mother country, to the value of 77,344,873 dollars. Of foreign manufactures from Old Spain, 61,167,523 dollars, and from other countries 27,309,584 dollars. In the same 15 years, great part of which were passed in wars, there was, in gold and silver, sent from Mexico to Old Spain, 91,324,915 dollars. To the Spanish colonies, 22,247,932 dollars, and to neutral and foreign ports, 27,892,893 dollars.

---

By an order of the French government, all children, without reference to nation or religious opinions, educated at the French schools, must attend the celebration of mass; in other words, be initiated into the principles and practices of the Catholic creed. We promulgate this for the information of parents who have children in France, under the care of French tutors. [*English paper.*]

---

An Indian Chief that was lately taken to church at Philadelphia found his native veneration for the Deity disturbed by the customary rotation of the Protestant service, exclaimed—"These people tease the Good Spirit too much!" What if he was in Italy and beheld the perpetual repetition of the mass!!

[*Nantucket Inquirer.*]

---

The New York Advocate states that symptoms of "oppugnation" have lately appeared among the Students of Yale College. An attempt it is said was made to blow up the College, which, luckily for all parties, failed. The selection of a tutor from a class which had just graduated and placing him over his former fellows, is stated to have been one of the causes leading to the disturbance.

---

It is stated that a partial sale of the pews in a new Episcopal Church, at Newbern, North Carolina, produced 10,000 dollars.

---

The Roman Catholics of this city have purchased a lot of ground for the purpose of erecting a Cathedral. Cost of the ground, 39,600 dollars; estimated cost of the building, 30,000 dollars.

---

The Reformer is printed on the first day of each month, at one dollar a year. Letters to be addressed, and payment made to T. R. GATES, Proprietor and principal Editor, No. 290, North Third Street, Philadelphia. Numbers can yet be supplied from the commencement of the work.